

The Converted Catholic Magazine



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DEAD SAINTS OR RISEN CHRIST?

THE MYSTERY OF INIQUITY *versus* **THE MYSTERY OF GODLINESS**

(The third in a series of Articles on "The
Catholic Church in the Struggle for Power")

**DESPERATE PLIGHT OF PUBLIC SCHOOLS IN NEW MEXICO
HOLLYWOOD WORKS A MIRACLE!
ROME GRIPS WASHINGTON**

— • • —
APRIL, 1948

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THE CONVERTED CATHOLIC MAGAZINE

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"When thou art converted, strengthen thy brethren."—Luke xxii:32.

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No. 4

Triumphant Christ

Not as a babe or corpus
Is now the One divine;
Or constantly returning
In priestly bread and wine.



He lives, the Christ victorious,
By conquest o'er the grave.
He lives, the Christ triumphant,
With present power to save.

He lives, the Lord of glory,
Who once was crucified:
His presence ever with them,
Who in His love abide.

No re-reincarnation
To bring the distant near;
For, He who ever liveth,
The Lord, our Christ, is here.

—Jesse B. Hornung

CHRISTIANS, REJOICE!

MOHANDAS (Mahatma "Great Soul") K. Gandhi was shot to death by an assassin's bullet last January 30. Twenty-four hours later his body, sprinkled with holy water, was set afire with elaborate ritual and on February 12 his ashes were sprinkled over the waters of the sacred Ganges and Jumna rivers.

His life was a repetition of fastings, penances and self-renunciation. Yet he could hold out no hope, even for himself, of complete salvation and freedom from suffering and further expiation for sins after death. His religion, and that of his hundreds of millions of followers, calls for almost endless reincarnations, of other lives of suffering and expiation for sin. "We all come back here again," he declared (N. Y. *Post*, Jan. 30, 1948), "if we are not pure enough to enter heaven."

In this, the oldest of pagan beliefs, he is joined by the teaching of the Roman Catholic Church, which also has decreed that it is impossible to get to heaven after one life of suffering and expiation for sin. The Roman Catholic doctrine of Purgatory and the Hindu doctrine of reincarnation are one and the same. In defense of Purgatory Monsignor Fulton J. Sheen, in his latest book, *Preface to Religion*, agrees with Gandhi when he says: "*Who would dare to assert themselves pure and spotless enough to stand before the Immaculate Lamb of God?*"

It is obvious that both Monsignor Sheen and Mahatma Gandhi are cor-

rect in agreeing that no one can be pure enough to enter into the holy presence of God after we die—if we depend alone on our fastings, penances and mortifications. True salvation cannot be had by human works on the 'old track' of pagan religious teachings whose saviours and sacrifices could never take away sin.

The Christian teaching about salvation is called the *Evangel*, "good news," precisely because "a new and living way" is offered, by the blood of Jesus Christ which "cleanses us from all sin" (1 *John* 1:7) and "saves to the uttermost all them that come to God by Him."

Rejoice, therefore, Christians, that we can dare to assert ourselves pure enough "to enter into the holiest—by the blood of Jesus, by a new and living way." Despite Mahatma Gandhi, Monsignor Sheen and the terrifying decrees of the Roman Catholic Church, which oblige everyone to believe in Purgatory under pain of eternal damnation, we can continue joyfully to sin: "*Hallelujah, what a Saviour!*"



SHOE ON THE OTHER FOOT

BECAUSE 163 Catholic students at Baldwin-Wallace (Methodist) College at Berea, Ohio, were required to take eight hours credit in the philosophy of religion and attend chapel services, the Bishop of Cleveland ordered them last January 13 to leave the college and enter Catholic colleges. "This study of religion," the bishop declared . . . "tends toward

agnosticism and destroys all objective standards of belief and conduct."

Rev. R. C. Knuff, priest of St. Mary's Church in Berea, told the students: "You cannot continue to attend in bad faith for one hour without being guilty of serious sin."

The Catholic Church demands religion in the schools, but only its own special brand.

CHRISTIANITY AND COMMUNISM

IT IS PLAINLY EVIDENT that Communism has prospered best in countries where Christianity was at its worst. Disillusioned by the corruption of Christianity, especially in Roman Catholic countries, millions have seized upon Communism as a substitute for religion.

Mankind cannot live without some kind of religion and forever seeks spiritual values. Many observers are now beginning to discover that Communism is attractive to the masses of people not because of its ruthless realism, as was hitherto imagined, but rather because of its spiritual idealism. It is also being noted that the appeal of Communism is not so much because of its materialistic prospects, but rather because of its spiritual promises. The masses of the people in all the Catholic countries of Europe had long ceased to look to Christianity, as they knew it, to satisfy either their spiritual or material needs. While Fascism lasted the people were forced to respect the Church, but as soon as Fascism's iron grip was broken, the people turned to Communism again for both spir-

itual and material comfort. The same would happen in Spain and Portugal should Franco and Salazar go the way of Mussolini and Hitler.

It would seem that Christianity in those Catholic countries had become so corrupt that not even Satan could use it any longer as a means of deception. Maybe he sees more hope of using Communism to this end.

THAT INFAMOUS ARTICLE FIVE

WHEN Mussolini and Pope Pius XI got together to sign their treaty of alliance in 1929, they wrote into the Concordat the following infamous Article 5, against any priest in Italy who would dare to separate from the priesthood:

"Apostate priests or those incurring censure cannot be employed in a teaching post or any office or employment in which they have immediate contact with the public."

That was bad enough while Mussolini and his Fascist regime were in power. But even now, after our costly war to destroy Fascism and all its sinister works, this same medieval disability against ex-priests remains in force. This article and all others in the Lateran Pacts signed by Mussolini and the Pope have been incorporated as part of the Constitution of Italy's new democratic republic.

This means that no ex-priest in Italy today can enjoy constitutional democratic rights to religious freedom. He is prevented from earning a living in any capacity that brings him into contact with the public. Thus he

cannot be a teacher in a school or university, nor can be become a Protestant preacher. Strictly applied, this constitutional provision would prevent an ex-priest from earning his living even by shining shoes.

Yet the United States Government and people have poured more than three billions of dollars into Italy, our recent Fascist enemy country, since American blood and money freed Italy from Fascism to set up religious freedom and other liberties there. And America stands ready in the Mediterranean today to defend this new constitutional regime in Italy which denies religious freedom to ex-priests and others.



NUNS AS PUBLIC SCHOOL TEACHERS

NORTH DAKOTA, a predominantly Lutheran State, has been plagued by a disproportionately large number of Roman Catholic nuns as teachers in the public schools of the State. What particularly irks Protestant North Dakotans is the practice of these nuns of teaching their classes dressed in their full religious garb.

As a result of this, a measure has been introduced into the State Legislature, which will be submitted to the voters in the June primary elections, prohibiting teachers in public schools from wearing the garb of any religious denomination. It is held, and rightly so, that the display of a nun's garb with its dangling rosary beads, etc. in a public-school class room is obvious propaganda in behalf of the Roman Catholic religion.

Bishop Vincent J. Ryan of the Roman Catholic diocese of Bismarck has raised a cry against this proposed law, declaring (with his tongue in his cheek): "It is regrettable that a religious issue should be introduced into the politics of the State."

There is a further glaring inconsistency in the very fact that nuns and priests are permitted to be teachers at all in the public schools. For they get paid, out of public tax money, for teaching in schools which are totally condemned in a most violent manner by the official Canon Law of the Roman Catholic Church and by the encyclicals and other official pronouncements of the popes and their Church.



ROPING IN RIP VAN WINKLE!

NO MATTER what your age, the Catholic Church will tie up you and your unborn children by those Mixed Marriage contracts. The following INS news item of last January 16 speaks for itself:

CORNWALL, N. Y. Jan. 16—(INS)—A 30-year friendship culminated in marriage today for Charles A. Nelson, 93, and Mrs. Lulu Lewis, 64. They were married in the rectory of St. Thomas Roman Catholic Church in Cornwall.

Mrs. Nelson is a Protestant, and before the ceremony she signed a waiver that any children resulting from the union will be reared in the Catholic faith.

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'NO-PRIEST LAND'

THE CATHOLIC HIERARCHY has its eye on the 1,000 of the 3,000 U. S. counties where there are no Roman Catholic priests and few, if any, Roman Catholic people. Concern is also had for many of the remaining 2,000 counties where only one or two priests are to be found. These are rural counties where the Roman Catholic Church has never made any headway, for the strength of the Roman Catholic Church is in the large city centers where its influence on business and politics is well known and respected.

Bishop John F. Noll of Fort Wayne, Indiana, made the following startling declaration at a meeting of the National Catholic Conference on Family Life in Chicago on March 12, 1947:

"There are only 7,000,000 members of Protestant churches in the fifty largest cities of the country, but 20,000,000 Catholics. Eighty per cent of Protestantism is rural. And it is in rural America where family life is most wholesome and where the divorce rate is still low.

"On the other hand, where the bulk of Catholics live, one-half of the marriages end in divorce. It is where they live that the big motion picture houses are located, the filthy magazine racks, the taverns and the gambling halls."*

Roman Catholic authorities are beginning to regret the policy in the last century of concentrating their people in the large cities. The power of the vote of these huge concentrations of immigrant Catholics in Eastern cities was, of course, the deciding factor in

establishing this policy. But now, city life with birth control has brought great loss to the Roman Catholic Church as far as numbers are concerned. It is estimated that the Roman Catholic Church in the past 100 years has lost a potential 60 million members in the United States because of this and other factors of city life.

A new campaign is thus being mapped out by Catholic Church leaders to invade the rural communities. There are 13,286 incorporated rural communities (under 2,500 pop.) in the U. S. Yet, according to the Jesuit magazine *America* for last December, there are only 6,000 Roman Catholic parishes or mission stations among these 13,286 communities. Furthermore, 47,902,896 people live in the country outside these small incorporated communities, and among these are very few Roman Catholics.

The new Catholic campaign to invade these rural communities aims to change this. If it succeeds, what effect will this invasion have on the moral and political future of American community life outside our large cities?



"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." Isa. 44:22

RENEWALS

PROMPTNESS in renewing your subscription will save us much labor and expense. We will greatly appreciate it if you renew immediately on receipt of our ADVANCE NOTICE OF RENEWAL, which is sent you a month before your subscription is due to expire.

* Cf. N.Y. Times March 13, 1947.

THE MYSTERY OF INIQUITY Vs. THE MYSTERY OF GODLINESS*

By L. H. LEHMANN

[This is the third of a series of articles under the general title: "THE CATHOLIC CHURCH IN THE STRUGGLE FOR POWER."]

"The mystery of iniquity doth already work; only he who letteth will let, until he be taken out of the way." (II Thess. 2:7)

"Great is the mystery of Godliness: God manifest in the flesh."
(I Tim. 3:16)

A GREAT CLOUD OF UNKNOWING hangs over the human race. So impenetrable is this pall of darkness that most people in the world do not know that so great a salvation was won for them by the one sacrifice of Jesus Christ on Calvary nearly two thousand years ago. Even when told about it they cannot believe it. Of those who profess to believe in this complete salvation, comparatively few are firmly convinced of it. Even those comparative few who possess a firm, unshakable faith in the finished work of Christ are not fully aware of the complete mystery of it.

I think that, just as we cannot plumb the awful depth of the working-out of the ever-present mystery of iniquity, neither can we sufficiently comprehend the great height of the mystery of Godliness. Both of these opposing mysteries are equally beyond our full comprehension. Furthermore, we can understand what we know of

the one, only to the same degree that we comprehend the other. Only in the light of what we understand of the awfulness of the impenetrable 'cloud of unknowing' that veils our vision of the working of the mystery of iniquity, can we obtain a glimpse of the stupendous implications of that great Mystery of Godliness: the manifestation of God in the flesh.

This mystery cannot be grasped by any mere logic of words. Faith, itself a gift of God, alone can reveal the sublime fact that He, in whom dwelleth all the fullness of the Godhead . . . "Who, being in the form of God, thought it not robbery to be equal with God . . . and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:6-8.)

There is nothing in man's philosophy that can reach as high as this awesome fact. "We speak the wisdom of God in a mystery," says Paul (1 Cor. 2:7-8), "even the hidden wisdom, which God ordained before the world unto our glory: which none of the

* Copyright, 1948, by L. H. Lehmann.

rulers of this world knew: for had they known it, they would have not crucified the Lord of Glory."

OUR TWISTED VISION

In his classic treatise, *The Labyrinth of the World*, Jan Comenius, the famous Bohemian Christian reformer, tries to show how utterly distorted is the spiritual outlook even of many who profess to be followers of Christ. He pictures Satan as putting spectacles on men's noses so that everything they see around them in the world appears to be the direct opposite to what it really is. Comenius describes his own experiences as a pilgrim in the world as follows. Satan (in the guise of 'Falsehood') says to him: "'And I give thee these spectacles, through which thou wilt henceforth look on the world,' and he thrust on my nose spectacles through which I saw everything differently than before. They certainly had the power (as I afterwards often experienced), that to him who saw through them, distant things appeared near, near things distant; small things large, and large things small; ugly things beautiful, and beautiful things ugly; white black and black white, and so forth. And well I understood that he should be called 'Falsehood' who knew how to fashion such spectacles and places them on men."

In order to show how these spectacles were made of *Illusion* and *Custom*, he continues:

"Now these spectacles," he says, "as I afterwards understood, were fashioned out of the glass of *Illusion*,

and the rims which they were set in were of that horn which is named *Custom*."

By this metaphor Comenius endeavored to impress upon his readers how well the mystery of iniquity succeeds in totally twisting men's apprehension of things in this world, so that few will ever be able to comprehend the true plan of God for our salvation.

TWISTED TEACHING OF ROMAN CATHOLICISM

Some may accuse me of exaggeration when I say that my experience has proved to me that the Roman Catholic Church is so inextricably ensnared by Satan as 'Falsehood,' that its entire teaching about sin and salvation is completely twisted around to the very opposite of what is taught in the Christian Scriptures. The fact that even many sincere Protestants may doubt my findings in the matter is only further proof of the success of the deception of the mystery of iniquity even among them. If this could be easily explained and easily understood, then there would be no mystery about it. The deception would not then be so great, nor would Satan succeed to the extent that he does in blinding people so that they cannot understand it.

I make bold to say that the difference between the teaching of the Church of Rome about Christ and that of the Christian Scriptures is not one of mere degree, but rather of total opposites.

The Pope of Rome, for instance, is hailed by both Protestants and Catho-

lics, and his picture is flaunted in our secular newspapers, as the Vicar of Jesus Christ, thrice-crowned King of the World, God's infallible mouth-piece on earth—and the successor of St. Peter. Yet neither Peter, nor Christ Himself, would recognize the Pope of Rome as such. They would expect their successor and representative to be the most reviled of men, poor, persecuted and telling the business and political world the truth as it really is. He would be reviled, poor and persecuted, precisely because he would endeavor to take the spectacles of 'Falsehood' from the eyes of men and show them the truth. For only by serving the interests of those in power in the world, can one who makes himself the supreme head of the Christian Church be all-powerful and honored among the mighty of this world. Only by serving the interests of Satan and helping to keep the spectacles of 'Falsehood' on the noses of men, can anyone who preaches Christ attain dominion over the kingdoms of this world.

SALVATION ON THE 'INSTALLMENT PLAN'

It has already been pointed out in previous articles of this series how, and why, the Roman Catholic Church cannot and dare not preach complete salvation in Christ. To do so would immediately destroy its structure as an organization of world power. If it preached a finished work of Christ on Calvary, how then could its priests continue to offer sacrifices every morning on their altars? *"For by one sacrifice He perfected forever them that*

are sanctified." (Heb. 10:14.) If they preached the sufficiency of Calvary and a Saviour who "is able to save them to the uttermost that come to God by Him" (Heb. 7:25), how could they then demand money payments in order to continue to offer sacrifices for the countless dead in Purgatory who, as they teach, cannot help themselves, and who, they further teach, cannot be helped even by God Himself without the suffrages of priests and people on earth? How could they continue to forgive people their sins (and then only in part, never completely) if they taught, as the New Testament assures us over and over again, that *"The blood of Jesus Christ cleanses from all sin,"* and that *"There is, therefore, now no condemnation to them which are in Christ Jesus."* (Rom. 8:1.)

It surely is a travesty on New Testament teaching to force millions to believe that Jesus Christ, by His sacrifice on Calvary, paid only the "first installment" on the price of our salvation, that His blood does not completely wash away our sins, but, as it were, merely "whitewashes" us so that as the whitewash wears off, our sins appear again and we need to go to a priest for another coat of man's whitewash.

Fearful of the alleged power of their priests, Catholic people are so deceived that they will tell you they will be "lucky" if they even get into purgatory, that it is impossible to expect so great a salvation that carries full assurance of no further condemnation and suffering for them after

they die. "Thank God that there is a purgatory here and hereafter, where our poor, imperfect love is purged of its dross, made pure and perfect," says the official *Cathedral Bulletin* of last August, published monthly by St. Patrick's Cathedral in New York, and which is endorsed on the title page by the names of Cardinal Spellman, three other Bishops, three Monsignori, and six priests.

CATHOLICISM'S MORAL CODE

It is when we come to examine the 'moral code' of the Roman Catholic Church that it can be seen how much it has twisted the very Commandments of God to suit and preserve its structure of power. In keeping with its denial of complete salvation by Christ, the Church of Rome has had to make sure that, on the one hand, people will sin sufficiently so that they will never be good enough for heaven, and, on the other hand, to make sure that no matter how much, or how grievously people sin, they can get sufficient pardon from a priest so that when they die they will not be bad enough for hell. For the Church would at once lose its control over anyone who goes directly either to heaven or hell after he dies. In other words, by a carefully thought-out plan, it is made impossible (except for a specially favored few afterwards canonized as "saints") for sinners to be so completely absolved from sin that they go straight to heaven after they die. It is taught, as the Roman pagan poet Virgil has it: that the soul after death cannot dare "assert its native skies, or own its heavenly kind . . . But long-

contacted filth, even in the soul, remains." Monsignor Fulton J. Sheen teaches the same thing in his widely-publicized book, *Preface to Religion* (p. 138): "Who would dare assert themselves pure and spotless enough," he says, "to stand before the Immaculate Lamb of God?"

WHEN SIN IS NOT SIN

But the practical shrewdness of Catholicism's moral sophistry is more amazing still by the way it makes sure, on the other hand, that sinners will always have a chance to save themselves from hell, as it were merely by the skin of their teeth. This is guaranteed if a priest is able to get to them before they draw their last breath—and even if life has apparently departed. For it taught that, even after all signs of life have ceased as far as a physician's stethoscope is concerned, the soul takes some time to withdraw from the body, and therefore absolution of a priest may be given to a person hours after actual death has taken place.

Most amazing of all are the many divisions and subdivisions of sin listed by Roman Catholic moral theologians. By dividing sins into different categories, and making the priest the arbiter of the degree of guilt and punishment, it is possible for the priest to decide the destiny of a sinner after death. The main division of sins is into *venial* and *mortal*. Venial sins, up to any amount, will never merit hell, but if not sufficiently forgiven make the sinner liable to an indeterminate time in Purgatory. Only mortal sins

unforgiven merit hell, and must be confessed, as to number and detail, to a priest.

But here again, it is not easy to decide when a sin is mortal. Three conditions must be present: 1) *grievous matter*; 2) *sufficient reflection*; and 3) *full and free consent of the will*.

As to the first condition—grievous matter—the estimate of the amount varies widely—even geographically. One can steal up to \$40.00, for instance, in the United States, without committing a mortal sin.* To meet the second condition, the sinner must be conscious of the fact and have sufficient time to reflect fully about it, that what he is doing is a mortal sin, along with the implications and consequences of his act. The third condition—full and free consent of the will—affords unlimited scope for a priest to decide for or against a mortal sin. Even if a person should have stolen \$1,000.00, many questions might be asked. Did he need this amount of money so badly that he had little or no will power in the matter? Maybe he needed the money for a serious operation for his wife or child, or to save himself from losing his job or from going to jail. If the conditions under which a grave sin is committed are such as to impair the sinner's "*voluntarium*," so that he was not a completely free agent at the time, then the sin may not be counted as mortal, and would not send him to hell if unconfessed and unforgiven.

Broad, therefore, is the way to pur-

gatory, where the sinner will remain under the control of the priests of the Church for a period of time to which no limit can be set. As mentioned before, when some of the more liberal theologians of the Church of Rome once endeavored to make it a rule that a legacy left for masses for a soul in Purgatory for ten years is sufficient, Pope Alexander VII condemned them, and decreed that no time limitation can be set for such a legacy.

The second commandment is omitted entirely from the ten commandments as listed in Roman Catholic catechisms. To stress this commandment would deprive the Church of its many profitable devotions and 'novenas' to the saints and the veneration of their images. These saints are made the necessary intercessors whom sinners must cultivate in order to obtain even the partial pardon of their sins offered them by the priests. Jesus Christ is taught to be a stern judge who despises the sinner and who will not deign to look upon him at all because of his filthy state unless His mother Mary or some favored saint in heaven cajoles and pleads with Him to have some mercy upon him. By this 'backstairs' method the sinner may hope that, after repeated devotions to Mary or his favorite saint, the heart of Christ will be softened to the extent that some grace and pardon will descend upon him—not directly from Christ however, but again only by the 'backstairs' way through Mary or some saint. Mary is called the '*Mediatrice of all graces*.'

A recent booklet about "Our Lady of Fatima," officially endorsed by Car-

* For official photographic proof see, *The Secret of Catholic Power*, by L. H. Lehmann.

dinal Stritch of Chicago, states as follows (p. 28)*:

*"Thou art the Gate of Heaven, O Mother beloved;
No one shall enter save through thee."*

How utterly opposed this is to New Testament teaching may be seen in John 10:9 where Jesus said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." And again in John 14:6: "I am the way, the truth,

and the life: no man cometh unto the Father, but by me."

Besides sins against the commandments of God and their many categories, divisions and sub-divisions, Roman Catholics are further burdened with a host of other sins, and made liable to punishment, by disobedience to the many intricate "Commandments of the Church." Such sins are also divided into venial and mortal, depending upon the amount, time and place. The eating of more than two ounces of food on a "fast" day, deliberately and with full consent of the will by those obliged to fast, is a mortal sin. It may be a mortal sin to eat

* *Novena in honor of the Immaculate Heart of Our Lady of Fatima*, April 1946, with imprimatur of Samuel Cardinal Stritch.

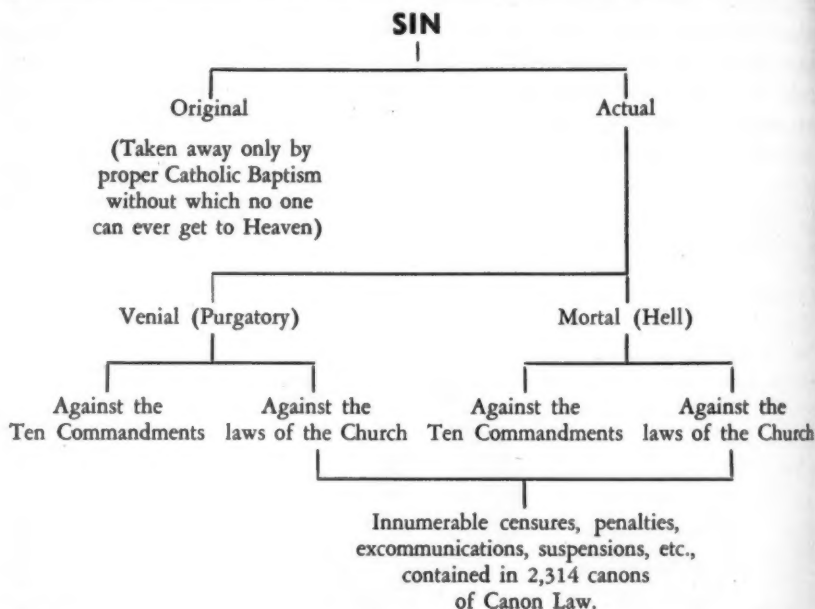


THE DRUMMER BOY—following his score from Rome

meat on certain days in Brooklyn, but no sin at all if one crosses Brooklyn Bridge into Manhattan. The official Codex of Canon Law of the Roman Catholic Church contains 2,314 canons, each of which has several subdivisions. Infringement of most of

these, by those whom they concern, involves them in a veritable network of sins and ensuing penalties.

How sins are multiplied, listed and divided by the Roman theologians, may be seen from the following partial analytical sketch:



IS CHRISTIANITY A MYTH?

It is thus scarcely a matter for wonder that more than three-quarters of all the people in the world today regard Christianity as an exploded myth. For nearly twenty centuries Christ has been chiefly identified with the Church of Rome as the paramount, predominant and 'infallible' Christian Church. The mass of unbelievers, with complete freedom now in the modern world to examine and analyze the

practices of that Church, have become aware of its contradictory position and its fraudulent teaching. They recognize and admit its power, its influence in business and politics, but are conscious also of its evident lack of spiritual power. They see its moral poverty, and come to know that behind its façade of material grandeur it has no true spiritual content. Nevertheless, they conform to its dictates, fear its boycotts, and pay homage to its mar-

vellous adaptability to worldly changes.

Thus Satan gains his end—the frustration of Christ's saving work on Calvary. *He uses the Church of Rome as a witness to the world that there is no real power in Christ.* He upholds its grandiose shell of ecclesiastical splendor that is empty of saving grace, but which masquerades under the name of Christ. "Behold," he says, "all that there is of Christ—a Christ who cannot save!"

Distasteful though it may be, true Christians have a duty to reveal to unbelievers that the Roman Catholic Church is not a witness for the real Christ, that it is a masquerade, a burlesque of Christ, a witness, in fact, to the very denial of His power. Its insubstantial pageant makes unbelievers spurn Christ. All they see of Him, as exemplified by the powerful Church of Rome, is intolerance, hypocrisy, unsubstantiated historical claims, a religion which is an expedient business and political asset, highly ornamented with exquisite theatrical display, but devoid of what the hearts of all men yearn for most—an assured, tested spiritual power that saves to the uttermost.

"Having a high priest over the house of God; Let us draw near with a true heart in full assurance of faith . . ."

[The next article of this series: "SIN AS A WEAPON OF POWER"]

ENDS AND MEANS IN MARRIAGE

THE BRITISH House of Lords may be both logical and moral in their recent decision that marriage is consummated even with the use of contraceptives. Because the converse of this proposition would lead to the immoral conclusion that adultery, therefore, would not be adultery if contraceptives were used.

The decision concerned the case of "Baxter v. Baxter" in which the husband after ten years of marriage asked for annulment on the ground of non-consummation, charging that his wife had refused intercourse without use of contraceptives.

It will be noted that there are three differing theological opinions with regard to the ends of matrimony. The Roman Catholic Church holds that the procreation of children is *the* primary end of marriage. The Church of England, according to the Archbishop of Canterbury in a formal statement published in the New York *Times* of last February 6, holds that "the procreation of children is *one* of the principal ends of marriage." Viscount Jowitt, Lord Chancellor, speaking for the British House of Lords, decreed that the "procreation of children is *not* a primary aim of marriage."

Of the three, it is the Roman Catholic Church that is liable to the accusation of endorsing the converse of their own proposition, namely, that adultery (or fornication) would not be adultery if contraceptives were used.

HOLLYWOOD WORKS A MIRACLE!

BOX OFFICE APPEAL for the movie, "Life and Miracles of Frances Cabrini," first American Catholic 'saint,' is being drummed up by newspaper advertisements similar to the one reproduced below from the Los Angeles 'Times' of last January 29.

The wording of the instructions underneath the picture in this advertisement reads as follows:

"Look steadily at Saint Frances Cabrini's eyes for 15 seconds, then look at a fixed spot in the sky or on the wall for 5 seconds. Concentrate on Saint Cabrini and vision will appear."

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The use of this well-known optical illusion to deceive credulous people into believing they will see a "vision" of a saint, in order to get them to see

a movie, is proof of how far the movie industry will go to boost its box office receipts and to please the Roman Catholic Church in America.



JESUS - TEACHER OR SAVIOUR?

By L. H. LEHMANN

A FORMER Methodist Chaplain, having read my new book *Out of the Labyrinth*, thanks me for "a very stimulating and satisfying experience." But he confesses that his shattering experiences in World War II have shaken his theological beliefs, especially his belief in complete salvation by Jesus Christ. He particularly finds fault with the idea of salvation as a reward.

There remains to him, he says, a belief in salvation only as "complete fulfillment of personality . . . a sonship in the Father-son relationship as Jesus practiced it and lived it. We have an urge from restless discontent and frustration until we find rest in the Father-son relationship."

My book, *Out of the Labyrinth*, is a protest and a challenge against just such a twisting of the meaning of salvation. Our friend puts the cart before the horse. For we are not saved by Jesus' teaching about divine sonship with the Father. We are made sons of God by actually being saved by Christ's finished work on Calvary. I aimed my book as a strong witness, at both Protestants and Catholics, of the only logical meaning of Calvary—that has come to me from my bitter

personal experience of the uselessness of all human works to save.

"The desire to secure immortality is not a worthy motive in seeking religious experience," this reader further objects. But why not, when that is really secured by the only One who is able to secure it for us, and who offers it as a free gift? All other ends and means in religious seeking only serve to enhance the power of priest-hoods, since they urge dependence on the works of men. Even to become "sons of God" in the sense that this reader wants it, involves one's own efforts on the level of human nature. No matter how hard we work to earn salvation or divine sonship, we can never rise higher than the level of that same human nature. We can "pull ourselves up by our bootstraps" in many things in life, but never in the matter of our eternal salvation. We could never rise higher than those very bootstraps.

Nor does faith in complete salvation by Christ involve any idea of a reward. Such a great salvation is a gift, for which we do not work, nor to which we have any right. We could only claim it as a reward if we worked for it.

I think it is the twisted meaning many have of the very word "salvation" that this sincere, but puzzled reader objects to. For it is a word that has come to us from pre-Christian and pagan religious concepts. "Salvation" is made from the Latin word *sale* (salt), which was given to the old

Romans as a reward or *salary*. We still have the saying that one is "not worth his salt."

The concept of salvation in the true Christian sense is entirely different. It is not anything that can be earned as a "salary." It does not depend on our works, but is a free gift, a miracle of God's grace, won for us by Him alone "who is able to save to the uttermost all them that come unto God by Him."

There are "labyrinths" out of which many Protestants today must come, as I have come out of the labyrinth of Roman Catholicism.

Easter Challenge

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised.

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable."

—I Cor. 15:12-19

DEAD SAINTS OR A RISEN CHRIST?

THE CULT OF THE DEAD is common to all religions having only an incomplete salvation to offer their devotees. For such religions depend upon the works of men as a means toward that incomplete salvation. Acting upon the level of human nature, their results must consequently be on the same human level.

The object of worship in such religions must be on or below the level of man, for if directly raised to a power above their high priests, then the people would be liberated from the power of those priests.

It is for this reason that devotions to a host of saints and their images abound in the Roman Catholic Church. It is taught that the people, being sinners, have no right to approach God or Christ directly, that Christ would spurn them. Only through these saints, God's special friends long dead, can any hope of even partial pardon for sins be obtained. The saints being dead, it is only through the priests on earth that sinners can approach even the saints.

This spirit worship of dead saints is often built up on the flimsiest of pretexts. In many cases there is no sure knowledge of the antecedents of such saints. But it seems always to have been easy for the Roman Catholic Church to subvert its people and indulge their credulity in this way.

A prime example of this may be found in the supposed Saint Philomena. Churches and schools are named

in her honor, and pilgrimages are made to her shrines. *Yet all that is known as Philomena is an ancient skeleton.*

On January 30, 1837, Pope Gregory XVI signed a decree authorizing her public "cultus" and appointed a special feast to be held on September 9 in her honor.¹ In 1855 Pope Pius IX approved a proper mass and office for the feast,² definitely stating that she was a virgin and martyr. Gregory XVI never called St. Philomena anything but "The Great Saint" or "The Thaumaturga of the Nineteenth Century." However, the astounding fact is that critical scholarship within the Church of Rome itself is practically unanimous in agreeing that nothing is known for sure about her. *Butler's Lives of the Saints* says: "We do not know certainly whether she was in fact named Philomena in her earth life, whether she was a martyr, whether her relics now rest in Mugnano or in some place unknown."

Here is found the same old pattern that is used in Hinduism and all paganism: an esoteric declaration for the few, but in practice an exoteric system for the masses, to keep them forever bound in credulous ignorance.

What is the story of Philomena? On May 24, 1802, excavators discovered a tomb in the Cemetery of St. Priscilla in the Catacombs outside Rome, and the

¹ *Catholic Encyclopedia*, p. 25, Vol. XII.

² *Butler's Lives of the Saints* (Thurston and Attwater), August, pp. 130-1.

next day it was opened and carefully examined. The grave was believed to have dated from the middle or last half of the second century. Three tiles closed the tomb, and on the tiles was an unintelligible inscription, together with certain symbols. By transposing the tiles the inscription was made to read: "*Pax Tecum Filumena.*" The exhumed skeleton was therefore declared to be that of a maiden, and because of its smallness, the maiden was thought to be very young, and because young assumed to be a virgin. By reason of a small glass vase, half broken, imbedded in the tomb, it was declared to be the grave of a martyr. The bones were later encased in an effigy and placed on display in a shrine at Mugnano, Italy. Concerning the symbols on the tiles, three arrows, a leaf, two anchors and a palm, the *Catholic Encyclopedia* now states: "*Neither these signs nor the glass vessel discovered in the grave can be regarded as a proof of martyrdom . . . This view erroneously entertained at Rome as a symbol of martyrdom has been rejected.*"

Yet in spite of this pronouncement, because of reputed miracles and revelations, "The Church, through her Supreme Head, has sanctioned the public worship of this saint after mature deliberation."⁸ And so the Church of Rome remains on the side of willful ignorance, woeful superstition and credulity. Most disastrous of all, she casts forth her people on the forbidden sea of spiritism and by a courting of

occult forces exposes their souls to the baleful influences of the principalities and powers of darkness. In a private revelation to Sister Mary-Louisa of Jesus, a canoness of Naples, the nun was told by St. Philomena that her name was derived from the Latin and signified "Daughter of Light" (*filia luminis*).⁴

But this is "no marvel for Satan himself is transformed into an angel of light." (*Cor.* 11:14.) St. John-Baptist Vianney, Curé of Ars (canonized by Pope Pius XI in 1925) who was instrumental in spreading devotion to St. Philomena in France, had what was termed a "holy alliance" with her. He called her his "dear little saint" and his "agent in Heaven." He claimed she would do anything he requested, "And why not?" he asked, "For Almighty God Himself obeys me every day upon the altar."⁵

The wonders attributed to this "saint" are incredible, but most shocking of all is that the Church of Rome officially sanctions them, and has put her approval on the following: "The prodigies worked by this Holy Virgin have been so striking, so multiplied on every side, that she has rightly earned the glorius name of Thaumaturga of the Nineteenth century. *Death itself retires before her and at her bidding renders up its victims; a word from her stills the tempests, extinguishes fires, even the devastating torrents respect those who are under her protection. Our confidence therefore is not*

⁴ *History of St. Philomena*, Edited by Charles Henry Bowden, Priest of the Oratory; *Imprimatur*: Herbert Cardinal Vaughan, Archbishop of Westminster, p. X of Preface.

⁴ *Butler's Lives of the Saints*, p. 130.

⁵ *Ibid.*

misplaced."⁶

It is then a great relief to turn from the dreary caverns of the dead and from the contemplation of ancient bones into the light of the glorious Gospel of Christ, where all things are open and exposed before the Lord and nothing can be hid in a corner, for "*neither is there any creature that is not manifest in His sight.*" (Heb. 4:13.)

What seek ye? Is it some sign, miracle, prodigy, revelation, marvel, something to excite the imagination and lure the fancy? How susceptible is the soul of man to enticing impressions and spiritual conceits. Vain and deceptive are all such things and most disastrous are their consequences! How very plain and severe are the words of our Lord, and still exceedingly dull are men's ears to receive it, that "*A wicked and adulterous generation seeketh after a sign.*" (Matt. 16:4.) St. Paul reminds us that "whatsoever is not of faith is sin." The Christian lives by faith, and we endure "as seeing Him Who is invisible."

Whom seek ye? Is Christ the object of our quest and adoration, or some forlorn spirit? If Christ is the soul's sincere desire, He will not be found among the dead. "*Why seek ye the living among the dead,*" was the angel's triumphant rebuke on that wonderful resurrection morning. The example the Scripture gives of one who abode among dead things, whose dwelling was "in the tombs" was a miserable tormented demon-possessed person, on whom the Lord had compassion. (Luke 8:27.)

⁶ History of St. Philomena, p. 260.

Even though there had been such a person as Philomena and had she been ever so great a saint, Scripture has expressly forbidden the worship of any creature. (Rev. 22:9.) When sound doctrine can be no longer endured, men turn away from the truth to fables and seek spiritual thrills. The true Christian preaches "Jesus and the resurrection," a Living Saviour, an accomplished sacrifice. Roman Catholicism hides the glory of the living God with a dead Christ and an unfinished sacrifice. It still gropes among the tombs and traffics in the dead.

Resurrection is the glorious objective placed before the Christian—life, not death! His portion forever is Christ, in Whom is the fountain of life.



CATHOLICS IN THE USSR

THOSE republics of the USSR where a section of the population professes the Roman Catholic faith—the Baltic republics, the Western Ukraine and Western Byelorussia—count 31 Catholic monasteries or similar religious communities on their territory. They include the most diverse societies and monastic orders of this church. A Jesuit community, and Franciscan, Salesian, Marian, Redemptorist, Bernardine and Capuchian monasteries and convents are among them.

In the event that the monks or nuns are engaged in agriculture, the monastery or nunnery has its own land and the needful agricultural implements. The monks in some monasteries, as for instance at a Salesian monastery in

Lithuania, also constitute industrial colonies engaged in such crafts as shoe-making, carpentry and tailoring, and they have their own workshops equipped with all the necessary tools and machinery. The State regards these workshops as industrial cooperatives, which have the right to dispose of their product through the existing local trade channels of the producers' cooperatives or privately.

Catholic nuns chiefly occupy themselves as nurses in various medical institutions. This holds true primarily for the nuns of the Franciscan, Benedictine and Ursuline convents.

As a rule monks are not liable for military service; in this respect they are on a similar footing as are ministers of religious worship. Monks and nuns usually wear the garb characteristic of their order or society and they have the right to go wherever and whenever they like so attired.

There are not only Catholic monasteries in the USSR, but monasteries of other Christian denominations, such as the Russian Orthodox, the Old Believers, the Armenian-Gregorian, and others.

—USSR Information Bulletin

RIPLEY SAYS:



A TOWER OF THE CATHEDRAL AT ROUEN, France
WAS BUILT FROM FUNDS PAID BY PARISHIONERS
FOR PERMISSION TO EAT BUTTER DURING LENT

"Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man."

—Matt. 15:17, 18

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DESPERATE PLIGHT OF PUBLIC SCHOOLS IN NEW MEXICO

NEW MEXICO has now come into the spotlight as the latest proof of outrageous aggression against the public schools by the Roman Catholic Church. As in North College Hill near Cincinnati, and other localities, only after nation-wide resentment had been aroused by undeniable public reports has any attempt been made to rectify the New Mexico situation.

These reports cannot be doubted. Frank S. Mead, Executive Editor of the *Christian Herald*, made a special trip to New Mexico to investigate, and his article on what he discovered entitled, "Shadows Over Our Schools," published in that reputable and widely circulated magazine for last February, was the result. He deals principally with the town of Dixon where, he says, "the citizens woke up one dark grey morning to discover that their free public schools had been closed . . . They were just told to send their children over to the Catholic school . . . All other schools were closed, condemned, abandoned."

Here is the story about the 'hijacking' of the public schools by the Catholic Church authorities in Dixon, as published in a pamphlet entitled "Free Schools" by a committee of Dixon citizens and supplemented by Mr. Mead's article in the *Christian Herald*:

The population of Dixon is about half Catholic and half Protestant, ow-

ing to the large percentage of Spanish-speaking people there as in other northern New Mexico towns. Six years ago the Catholic Church assumed control of the public schools in Dixon without the people's consent. Pupils and equipment were moved into Catholic Church property, and the school became known as St. Joseph's Public School, but in the Diocesan records it is listed as a parochial school. The public school buildings were either sold or abandoned. An expensive W. P.A.-built school with over \$2,000-worth of oak flooring stands today without roofing, its doors ripped off, windows broken, and the fine hardwood floors buckling from moisture—the result of neglect and vandalism.

The teachers in the school are members of the order of the Sisters of St. Francis and, according to Mr. Mead, not trained for teaching. He found that the school buses delivered the children at the school half an hour early two days a week so that the Roman Catholic children could attend Mass. "The Protestant youngsters," he says, "could either attend the Mass, or stand outside until school opened." Both Protestant and Catholic children had to say the "Hail Mary" four times a day, "but often skipped the time-honored custom of saluting the American flag."

Mr. Mead saw sworn evidence that

certain children in this 'public' parochial school who did well in memorizing the Catholic catechism were promoted from the seventh to the ninth grade without having to pass the eighth. To meet requirements to keep open the high school, four girls were arbitrarily promoted to the ninth grade so that the required number of pupils could be had.

Other affidavits, he says, "made us blink." For instance, "One Protestant youngster who refused to go to Confession was locked up in a room after school and left there until 9 o'clock at night, when he jumped out through

a window and went home. . . The child of one ex-Catholic family was reminded that she would surely go to hell if she didn't go to Confession: a little boy was told to go into a little room 'and he would see God.' He went into the little room (confessional) and he was disappointed when he 'saw only the Father, not God.' "

Strangest report was from a Pentecostal minister in the town. He "got the shock of his life one night at dinner, when he looked up after saying grace; his Pentecostal children were crossing themselves!" In this supposedly free public school, classes were



dismissed half an hour early every Thursday and Friday during Lent, so that the students could go to Confession.

The abuse of bingo was also employed to get money from Protestant and Catholic children. "At 2 o'clock in the afternoon they played bingo, at a nickel a card. Youngsters of both faiths were sent out into the neighborhood selling chances on boxes of candy, for the building fund." The priests and nuns also forced the children to carry sand, water and even rocks for the foundation of a new Catholic school building. The children were released from classes at 2 o'clock in the afternoon for this work.

The people of Dixon then raised \$13,000 to build a new grade school where lay teachers would be employed to teach the first five grades. But the day before the new school opened, the county board sent word that this new school would have to have a nun as principal and several nuns as teachers.

The Archbishop of Sante Fe became alarmed at the rising tide of public protest and wrote to all the priests and nuns that, "in order to avert grave future difficulties that could prove disastrous to the continuation of Sisters in the public schools . . . I request that no religious instruction be given in public-school buildings by the teachers on school days." This was an obvious and open admission of guilt.

The latest reports from the Dixon "Free School Committee," state that, as a result of the Archbishop's "request," the nuns stopped teaching re-

ligion on school days for a short while. But—"Now they have resumed their teaching again."

There are 128 nuns teaching in public schools throughout New Mexico and Mr. Mead saw conditions in public schools in other towns of the State that almost equalled what he saw in Dixon.

In his revealing article he reproduces photostatic copies of records at the State Capitol in Santa Fe proving that *no deduction for income taxes was made from any of the salary checks paid to Roman Catholic nuns teaching in the public schools of New Mexico*. In some cases the checks were made out to the individual Sister; in others the checks were made out directly to the Orders (Sisters of St. Dominic, Sisters of Loretto, etc.) of which the Sisters are members. All nuns and sisters in the Catholic Church are bound by a vow of poverty and receive no individual payment for any work done, either in or outside the convents.

These nuns who teach in public schools have to take orders direct from the bishop or priests, who can hire or fire them from their teaching jobs at will. They are thus more responsible to their Church authorities than to the board of education, which cannot hire or fire them at will. They have furthermore no intellectual freedom. They cannot read any book, magazine or newspaper unless by permission of their priest or bishop.

What has happened in this way to public schools in New Mexico, in North College Hill, and in many

other States of the country, could happen also in your town. Mr. Mead ends his article in the *Christian Herald* by asking: "It isn't happening in your town? Well, you better take a look around. If it is not happening yet, it can—and presently may." For the avowed aim of the Roman Catholic Church is to undermine and eventually take over complete control of all public education in the United States.

For the full facts and documented proofs of this, every Protestant American should read L. H. Lehmann's new pamphlet: "THE CATHOLIC CHURCH AND THE PUBLIC SCHOOLS" (25¢ a copy; 5 for \$1.00).

If further interested in the New Mexico situation, write to: *Free Schools Committee, Box 45, Dixon, N. M.*

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229 diamonds
32 rubies
19 emeralds
11 sapphires



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ROME GRIPS WASHINGTON

By GILBERT O. NATIONS

THE SHREWDEST DIPLOMAT and politician since Leo XIII is now on the Vatican throne. Like all his predecessors for more than four centuries, he is an Italian priest, Eugenio Pacelli. He reigns under the name of Pope Pius XII.

Following the policy initiated by Leo XIII a half century ago, Pius XII is moving for control of Washington, capital of the world's most powerful nation. His latest aggressive move is the setting-up of the throne of a Roman Archbishop in Washington, D. C. The recent death of Archbishop Michael Joseph Curley of Baltimore made this step easy and simple.

Late in the nineteenth century, under Leo XIII, the Vatican began massing its might in Washington. That sagacious Pope sent to Washington Archbishop Francis Satolli as a nuncio. But our Government did not officially receive Satolli. So he became only a papal delegate without diplomatic status.

The sixth successive delegate is now at Washington. He needs only recognition by a President of the United States to raise him to the status of a nuncio with rank of ambassador. In that event, under a rule laid down by the Congress of Vienna at the close of the Napoleonic wars, he would then take precedence of all other envoys and so head the diplomatic corps at Washington.

Late in the last century Leo XIII chartered Catholic University and lo-

cated it at Washington. He made it the one canonical university in our land and designated the entire hierarchy as its governing body with power to elect from their membership a board to manage the institution. The board elects the rector as executive head of the faculty.

In September 1919, Benedict XV organized within the American hierarchy the National Catholic Welfare Conference with headquarters in the heart of Washington. That body has its own news service which serves the hundreds of hierarchical weekly and monthly papers, censors the secular press and loads it with propaganda.

During the long reign of Archbishop Curley of Baltimore, some recognition was grudgingly accorded to Washington. Previously every church, priest, school, college and university in the Capital City was subject to the Baltimore throne. Washington was a mere suburb of the Maryland city. Then Curley was designated as Archbishop of Baltimore and Washington. His cathedral and throne were yet in Baltimore. Recognition of Washington was only nominal. It supplied an excuse to save Rome from the charge of belittling the Capital City.

But now the time seems to have come to increase papal power in the Capital City of the United States. The rival ecclesiastical government must be in plain view of high Federal officials.

To this end, Washington has been

detached from Baltimore and designated as capital of a distinct Roman province. An Irish New York priest named Patrick A. O'Boyle was consecrated in a spectacular ceremony last January 16, and installed as the first Archbishop of Washington. Heretofore, the Archbishop of Baltimore was ex-officio chancellor of Catholic University. Now that honor is bestowed on O'Boyle.

The ninety-year-old precedence of the Baltimore Archbishop remains, but

five counties of suburban Washington are severed from the province of Baltimore and annexed to that of Washington. They are Montgomery, Prince Georges, Charles, Calvert and St. Marys counties. Moreover, Archbishop O'Boyle is expressly empowered to participate in provincial councils of the Baltimore province.

Pope Pius XII's move on Washington is a vital symptom of our critical times.



—AP Photo

Patrick A. O'Boyle (right), first Archbishop of Washington, D. C., being congratulated by Cardinal Spellman (left).

THE PASSING SHOW

► **MRS. JAMES H. ELKUS**, vice president of the Pittsburgh Planned Parenthood Clinic, gave birth to triplets last February 6. The Elkuses have another son.

► **A YUGOSLAV COURT** sentenced a Catholic priest to be shot last January 18. The priest, Rev. Todor Tripubivc, former chaplain in the old Royal Yugoslav Army, was convicted of being a lieutenant in the anti-Tito Nedich guards and of secretly conspiring with armed bands of them during 1946 and 1947.

► **THREE MILLION CHILDREN** in Roman Catholic schools in the United States were instructed by Pope Pius XII in a special radio broadcast to them last February 11. From this may be seen the unified power of propaganda now in the hands of the Vatican.

► **FOR THE FIRST TIME** in history, even cloistered nuns and monks in Italy have been ordered by the Vatican to vote in the April elections. Two Vatican Congregations—the Consistorial Congregation and the Sacred Congregation of the Affairs of Religious—have commanded the 125,000 priests and members of religious orders in Italy to vote. According to a Rome dispatch of last February 24 to the N. Y. 'Times,' these include "Dis-calded Carmelites, the Adorators of the Holy Sacrament and Sisters of Holy Saviour, who live a completely secluded life."

► **CATHOLICS AND COMMUNISTS** in Italy are mixed up. This may be seen from the orders issued by Cardinal Schuster of Milan last February 23 forbidding the hammer and sickle and other Communist emblems at the funeral services of Communists in Roman Catholic churches. On February 22 the Pope called upon all Catholics in Italy to vote for the Christian Democratic party and against Communist candidates.

► **HITTING BACK** at the manifesto of 'Protestants and Other Americans United' in defense of separation of church and state (CCM. for March, 1948, p. 85), the Knights of Columbus, in a lengthy statement published in the N. Y. 'Times' of last January 13, called the executives of this new Protestant organization "wolves in sheep's clothing," and styled their manifesto as "loaded with an intolerance generally unacceptable to the American people as a whole."

► **OPPOSING** a bill before the New Jersey Legislature that would allow churches, lodges and other organizations to hold bingo and other games of chance, the Presbytery of Elizabeth, N. J., representing 45 Presbyterian churches with 25,000 members, issued a statement last January 29 which said: "No organization which supports high principles of ethical conduct should use this means for securing financial support. A good cause does not justify wrong action." The Presbytery held that "bingo is gambling and gambling is wrong."

► **"THAT GLAD HOPE"** of Presbyterian Pastor Alexander Allison of Bridgeport, Conn., was realized last January 25 when he passed away to be with the Lord as he foretold publicly to his congregation last September 7 (CCM. for December, 1947, p. 302). Afflicted with an incurable cancer, he declared at that time: "I have preached that glad hope and I know that my Saviour will not fail me."

► **APPEAL** to the Washington State Supreme Court is being made against a decision of Whatcom County Judge Ralph O. Olson who ruled last November 11 that it is against the State constitution for a public school district to provide transportation for parochial school children. If the ruling is upheld, according to an AP dispatch from Bellingham, the Catholic Church will take the case to the U. S. Supreme Court.

► **ACCIDENTS** in the U. S. during 1947 killed 100,000 persons and injured more than 10,000,000.

► COLUMNIST DREW PEARSON, author of the "Friendship Train" which recently brought huge quantities of free food from Americans to Italy and France, tells that few in those countries know who really sent the food to them. In one Italian village, he says, "the Communist mayor tells the people that the American food which he distributes is from Stalin, while the people think the food distributed by the church groups is from the Vatican. Nobody gives any credit to the United States."

► THE SIGNIFICANCE of the formation recently of a National Catholic Resettlement Council to colonize European DP's in the United States (CCM. for March 1948, p. 88), may be seen from the Catholic claim that of Europe's 1,000,000 displaced persons, 55% are Roman Catholics, 17% Jews, and the remaining 28% divided between Protestants and Greek Orthodox. Headquarters of this Catholic Council have been set up in the Empire State Building in New York.

► SOUTHERN BAPTIST CHURCHES receive many more Roman Catholics into their membership than they lose to the Roman Catholic Church, according to a study by Porter Routh, Southern Baptist statistician, published in the Winter edition of the 'Quarterly Review.' Reports from 65 Baptist churches from Maryland to New Mexico show that more than 500 former Roman Catholics were baptized between 1942 and the present. No formal records are kept, however, of former church affiliation of those seeking membership in Baptist churches, it is pointed out. Nor has any special effort been made by Southern Baptist pastors to proselyte members of the Roman Catholic Church.

► MSGR. JACOB UKMAR, the Yugoslavian priest who was sentenced by Marshal Tito's People's Court for his part in "provoking" the riot at Lanischie in which another priest was killed, was released "almost at once and has returned to Trieste," according to the London Catholic 'Tablet' of last November 1.

► TWO BEST SELLER BOOKS, *Gentleman's Agreement* and *Focus*, against anti-Semitism were banned from De Witt Clinton High School in the Bronx, N. Y., according to the N. Y. Times of last February 12. Dr. John V. Walsh, Catholic principal of this large high school, gave as reasons for the ban: because *Gentleman's Agreement* attached "very little importance to extra-marital relations," and because *Focus* "is offensive to the Roman Catholic Church."

► MAHATMA GANDHI's ashes—washed in the milk of a sacred cow—were consigned to the waters of the Ganges last February 12. According to Hindu belief, at that moment his soul was liberated from its ties with earth. According to the N. Y. Times' report, many Hindus say that the spirit of Gandhi, "the greatest Indian since Buddha, would go directly to the seventh heaven of his faith and achieve mystic Nirvana or oneness with God without further transmigrations."

► A NEW CENTER of papal jurisdiction was set up by Pope Pius XII for Palestine, Trans-Jordan and Cyprus last February 11, according to a Rome dispatch in the N. Y. 'Times.' The Pope appointed Archbishop Gustavo Testa as the new Apostolic Delegate with his seat in Jerusalem.

► THE POPE received in private audience last January 28 Don Juan of Bourbon, pretender to the Spanish throne, who is seeking the Vatican's aid in taking Franco's place. But the Pope, according to the N. Y. 'Times' report, gave him no promises or encouragement. The Catholic Church, the report stated, "fights only those regimes that prevent it from carrying out its mission," and since the Franco regime "permits full freedom to the Catholic Church, the Vatican cannot interfere with the monarchical question."

► A DUDE RANCH, called 'The Valley Ranch,' one of the largest in northern New Mexico, has been sold to a group of Trappist monks, according to a UP dispatch from Pecos, N. M.

APOSTLES OF REFORM

John Calvin: The Giant Builder of Reformation

OF JOHN CALVIN, Dr. Alexander Smellie has well said: "To Calvin's spiritual insight, his moral steadfastness, and his immovable perseverance, we owe it, under God, that the Reformation has not been a passing phase, but an abiding fact."

The great Reformer was born on July 10, 1509, at Noyon, in Picardy, a province "fertile in warriors and in servants of God." His father, Gerard Calvin, sprang from a race of hardy bargemen on the Oise, though he had raised himself by industry and ability in the social courts. John was therefore educated at his father's charge, with the sons of the noble family of Mommor, thus gaining a polish and culture which proved of great value to him.

Such piety did he show in his early years that his father at first destined him for the Church, and not being rich, he obtained for his son in his twelfth year an appointment as a cleric in the Chapelle de la Gesine. The boy's head was solemnly shorn, in token of his dedication.

Two years later, Noyon was visited by the dread plague, the Black Death. His father, anxious for his safety, obtained leave to send John to Paris with the Mommons. Here he was so immersed in study that the temptations of a corrupt University made no appeal to him. In due time he entered the College of Montaigu to be trained as a priest, and, although against the

rules, became curate of Pont d'Eveque.

But though outwardly a most devout Roman Catholic, frequently confessing and fasting often, he was oppressed by the weight of sin as he thought on the requirements of God. He now saw much of his cousin, Robert Olivetan, who urged him to read the Bible and find therein salvation by the free grace of God.

"I will have none of your new doctrines," he sharply replied. "Think you that I have lived in error all my days?"

But his soul agony increased, and when he chanced to visit the Place de Gréve as a martyr was calmly yielding up his life in the flames, he realised that the sufferer had a peace unknown to him.

"I will take my cousin Olivetan's advice, and search the Bible," he resolved, "if haply I may find that 'new way' of which he speaks."

On opening the Book, his sins seemed blacker than ever, but at last light came as he read the words: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

"Oh Father," he cried, "His sacrifice has appeased Thy wrath; His blood has washed away my impurities. His cross has borne my curse; His death has atoned for me."

As he studied the Word, Calvin saw that the Church of Rome, with its fables, falsehoods, and priestly rites, was not founded on the Scriptures. By a strange coincidence, at this time his father decided that his son should study law, so he sent him to Orleans and then to Bourges, where he also learned Greek and Hebrew, and where the Protestants urged him to teach them.

"Wonderful it is," he said, "that one so lowly in origin should be exalted to so great a dignity."

Beginning with small gatherings, fresh doors soon opened, and the Lord of Lignieres declared that "Master John Calvin could preach better than the monks."

His father's death in 1531 recalled him to Noyon, to find that his native place would not receive the Gospel. It was the same in Paris, where, having persuaded his friend Cop to read an oration at the Sorbonne, on the free grace of God, both men had to flee for their lives. Calvin made his way to Poitiers, where, in a grotto, still called by his name, he celebrated the Lord's Supper after the Protestant fashion, the first to do it in France in that century. From this small congregation he sent evangelists to other provinces, with the result that "many with only down on their chins were so incurably converted, that they preferred being roasted over a slow fire to renouncing their Calvinism."

In the spring of 1534, at Noyon, he resigned those benefices which his father had procured him as a boy, thus cutting the last ties that bound him to the Church of Rome. Then he



JOHN CALVIN

(1509-1564)

Giant Builder of the Reformation

took refuge in Basle where he completed and issued his world-famous book, "The Institutes," addressed to the King of France in the hope of mitigating the severities meted out to Protestants. Yet it also showed the scheme of truth behind Evangelical belief, and the firmly jointed and stable faith of Protestants was grounded on the Rock, Christ Jesus. He contended that the true Church should not be distinguished by external splendor, but by pure preaching of the Word and rightful administration of the Sacraments, and he exalted Christ and the sovereignty of God.

Seeking further retirement, Calvin came to Geneva, intending to stay there for one night, but he was kept

there "by the terrible threatenings of William Farel, which were," he wrote, "as if God had seized me by His awful hand from Heaven, so I was compelled to give up the plan of my journey."

At Geneva, Calvin's rare genius for organizing had full scope. The fair city soon supplied an object lesson of what a Christian state should be. At the root of all Calvin's efforts lay the principle of the priesthood of believers. He insisted strongly on church discipline, and at the risk of life and liberty, excluded the lawless Libertines from the Lord's Table.

Under such conditions the regeneration of Geneva was secured, for though Calvin was banished, the General Council had to recall him to carry on the work of the Reformation. Under his influence Geneva became the Jerusalem of Protestantism. The peaceful sabbaths, when the temples of worship were thronged, the hunger for God's Word, the service for prayer heralding the duties of each day, the generous almsgiving to the

poor, taught the world what a Christian city should be.

Vast indeed was Calvin's influence. He sent out evangelists to France and nerved the Protestants to suffer for the Faith until Geneva became "a Garden of the Lord where blood-red roses grew." John Knox declared that it was "*the most perfect school of Christ that ever was on the earth since the days of the apostles.*" In Holland men and women were roused to prodigies of valor. The Puritans of England and the Scotch Covenanters drank deeply of Calvin's teaching, and in America, stalwarts of the same school, laid the foundations of the United States.

Having mightily served his generation, this man to whom God gave "a character of great majesty" went to God on May 27, 1564.

From *The Churchman's Magazine*, London.



"THE CATHOLIC CHURCH IN A DEMOCRACY"

THE CONGREGATIONAL BEACON in its February issue has the following to say about this potent pamphlet of Dr. Lehmann's:

"Here is a pamphlet that is an eyeopener. It deals with two great questions: The Corporate Status of the Catholic Church in America, and the Threat of Catholicism to American Democracy. Never has more factual material been packed into thirty pages. The reviewer is tempted to give a number of the most striking statements on the subjects treated, but could not find a stopping place. It is a well-documented booklet that should be in the hands of every liberty-loving American. This booklet is published by Agora Publishing Company and sells for 25 cents."

God Warned Us Long Ago

About The Papal Antichrist



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About Books

CAN CHRISTIANS HAVE FUN?

All of the following list of booklets are by Dr. William W. Orr, of Los Angeles Bible Institute, the publishers:

Can High School Young People Think?
The Key to Success in the Christian Life
Ten Reasons Why I Believe The Bible To Be The Word of God

What Every Christian Ought To Know How To Be A Happy Christian

God's Answer To Young People's Problems

ONE of our difficulties in treating with Roman Catholics is their objection that conversion to Evangelical Christianity involves giving up many things which they have come to regard as harmless pleasures—drinking, smoking, dancing, petting, penny-ante poker and other indulgences which the Roman Catholic Church teaches are not sins in themselves. Protestantism takes the 'fun' out of life, they will tell you.

This is a real problem, especially when treating with young boys and girls who have become accustomed to the modern ways among juveniles today. It is not easy to reason it out with them, since it is not so much a matter of advising them to "give up" these things as to supplant them with something much more satisfying. There are many born Protestants who feel the same as Catholics in the matter, and they, too, need convincing.

Welcome indeed, therefore, are the six booklets listed above, authored by Dr. William W. Orr of the Bible Institute of Los Angeles. Never, do I think, I have read a more persuasive presentation of this important subject. Not all the books are specially for juveniles, yet all of them are

excellent for adults. Their style is racy, most convincing and easily understandable. There is nothing mawkish, or namby-pamby about the presentation of the matter treated. It is straight-forward talk, realistic father-talk that proves a Christian life to be, not just all sentimental piety, but mostly tough, hard-hitting reality.

Dr. Orr has had proof of what he writes about from his own children. It is through them that he talks to all others who read his books. They are books that should be read everywhere and by all who long for a broader Christian influence in social relations of young and old.

There is no price on these booklets, but information about how they may be had and distributed can be obtained by writing to: Rev. Dr. William W. Orr, Vice President, Bible Institute of Los Angeles, 558 South Hope Street, Los Angeles 13, California.

L. H. L.

► NOT MORE than two out of five adult persons have ever learned even the elements of reading and writing. Dr. Frank C. Laubach, recognized authority on this question, tells us in his new book, "Teaching the World to Read" (Friendship Press, \$2.00).

FROM THE WALBROOK PRESBYTERIAN CHURCH BULLETIN, of February 8, 1948, Baltimore, Maryland:

"New Members received last Sunday and enrolled were: Mrs. G. Irving Hubbard, from St. Michael's R. C. Church, Baltimore . . ."

► God always uses those nearest to Him.

THE EDITOR'S MAILBAG

FROM A LAYMAN

"JUST a few lines to tell you that I am doing my best to circulate your pamphlets and THE CONVERTED CATHOLIC MAGAZINE.

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—Robert Nuhn, East Haven, Conn.

FROM A 'THEOLOG'

"I AM very much impressed by the fine work you are doing in your battle against the Roman Catholic Church. I am a student of theology, and wish to commend your efforts. May your labors become productive and fruitful. I rather envy your work and many times wish that I could sign my name to your open letters (as to Msgr. Sheen)."

—Dennis V. Lesse, St. Paul, Minn.

FROM A MISSIONARY

"THE PAST five years I have been in missionary work among the Indians of Mexico. Seeing Catholicism, as I do, at close hand, I can say 'Amen' to your fine work there at Christ's Mission. THE CONVERTED CATHOLIC is an indispensable in this household."

—Julia Supple, Mexico

FROM A PASTOR

"I SINCERELY appreciate your magazine, THE CONVERTED CATHOLIC, and look forward to receiving each issue . . . Here is some more up-to-date information about the North College Hill School fight.

"The erstwhile Catholic dominated School Board numbered 3 to 2 in their favor, not '4 to 1,' (as reported on p. 56 OCM, February 1948). Upon the resignation of the entire Board last summer,

the Probate Judge appointed a 5-member Board, 1 Catholic and 4 Protestants. However, 1 of these Protestants was entirely sympathetic with the Catholic side. This particular Protestant and another Catholic became the candidates supported by the Catholic Church in the November election. They were defeated, with the result that the constituency of the Board became, or came to be, 4 Protestants and 1 Catholic. However, since the election the remaining Catholic has resigned and has been replaced by another Protestant, so the Board is now altogether Protestant."

—Rev. Robert W. Bockheim,
North College Hill, Ohio

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The Work of Christ's Mission

CHRIST'S MISSION was founded in New York City in 1879 by Rev. James A. O'Connor, a former Roman Catholic priest. Having come to the knowledge of true Christian teaching, he determined to make it known to his former Catholic brethren. A special feature of his Mission has been to help other priests to follow his example and to enable them to find positions in life after resigning from the Roman priesthood. In the more than sixty years of its existence, Christ's Mission has aided more than 300 former Catholic priests in this way.

Its articles of incorporation state that Christ's Mission was founded for the purpose of mutual improvement of religious knowledge and *for the furtherance of religious opinion*. It

therefore maintains its platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentages of the laity with the political schemes of either the Vatican or the hierarchy.

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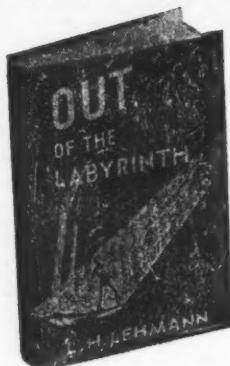
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